

## Samuel W. Brown, Sr. from Wealaka

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# Samuel W. Brown from Wealaka

This book was jointly collaborated with and written by Mark Maxey & Bill Breckenridge.

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## Preface

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*Taken from CHRONICLES OF OKLAHOMA, VOL 37 pgs 480-501, The Yuchi's Children of the Sun, by Carolyn Thomas Foreman.*

*Samuel W. Brown Sr., Chief of the Yuchi Tribe*

A prominent member of the Yuchi in the Creek Nation, after the removal to the Indian territory, was Chief Samuel W. Brown, Sr., who was born in Van Buren, Arkansas, in June 1843. He was the eldest son of S. W. Williams, a lieutenant in the United States Army. Brown's mother called Suttah was a sister of Chief Tissoso of the Yuchi. She was the granddaughter of Cosenna Barnard or "Cussinne Barnett", a prominent leader among the Yuchi.

The subject of this sketch obtained his name from the trustee of the school which he attended-- S. C. Brown, prominent Indian who took an interest in the boy. After attending the neighborhood school for a short time, Sam went to Tullahassee Mission in the Creek Nation. He remained in school at Tullahassee for six or seven years but finally left, owing to ill health, and went to New Mexico in 1860, with a cattleman named Warfield. When Samuel Brown returned to the Creek Nation, he found his country in a state of great excitement owing to the Civil War, his own relatives and many of the Yuchi having gone north to Kansas with Opothleyahola's followers. Young Brown joined the Confederate forces for self protection and remained until 1863 when he, too, left for the North and joined the Federal Army. In describing his experiences in the Civil War many years later, he declared: "We had some pretty good scrapping....We were supposed to be Infantry, called Company K, Indian Home Guard, but always had horses. We were always fighters....."

Samuel W. Brown returned to the Creek Nation, Indian Territory, in 1868, and married Miss Neosho Parthena Porter in September of this same year. She was the daughter of Mr. Hiram Harvey Porter of New York and Mrs. Porter who before her marriage was Miss Rachel McKellop of Scottish and Indian descent. Mr. and Mrs. Brown became the parents of five children, Madison H., Rachel W., Celestia Annie, Samuel W. Jr., and Neosho.

In 1867, Samuel W. Brown became chief of the Yuchi for they still held themselves as a distinctive tribe. Their "town", or community, was in the Northwestern part of the Creek Nation where they spoke their own language among themselves and observed traditional ceremonial in their own square grounds. At the same time, the Yuchi were regularly organized as citizens of the Creek Nation and had a part in the Creek government. Chief Brown was prominent among the leaders in the Nation. In the same year that he became chief of the Yuchi 1867, he was elected to represent his home "town" in the House of Kings Senate in the Creek National Council legislature, in which position he served by re-election for several different terms up into the 1890's. He was elected in this period for one term as a member of the House of Warriors, of the lower House, in the Creek Council. During 1880-1882, he and William McCombs were superintendents of the Creek national school. Before this, Chief Brown had been appointed and served as district judge about three years in the Nation. He was treasurer of the Creek Nation from 1883 to 1887.

Among several cattle ranches in operation in the early 1880's, in the region of Wealaka Mission site near present Leonard, Tulsa County, were ranches owned by Chief Brown and by Pleasant Porter who was later voted as Principal Chief of the Creek Nation. By 1890, Chief Brown was a man of property having 700 head of cattle, 60 stock horses and mules; about 200 acres of land under fence, a comfortable house, garden and orchard. At this time, Chief Brown and his wife belonged to the Baptist Church, and they saw to it that their children attended the best schools in the Nation. Described as a man of "gentlemanly appearance...chief of the Euchee band--a tribe remarkable for its distinctiveness." Chief Brown remained close to his people and always observed the old Yuchi religious and social ceremonial. his home place on his ranch where he lived for over forty-five years was about one and half miles west of present Jenks in Tulsa County. His permanent residence was a large dwelling erected about 1885-6.

Jeremiah Curtin, the celebrated linguist and philologist, spent some time in the home of Chief and Mrs. Brown while he was doing research in the Indian Territory in 1883-84. Curtin afterward wrote about his experience of looking for a boarding place for himself and his life; The only possible one was at an unfinished house in a clump of trees, the home of Sam Brown, a half breed Yuchi. both Brown and his wife had been educated at the mission; they spoke English, and he was willing to assist me in learning

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Yuchi. The Yuchi tribe live about six miles from Wealaka. Mr. Brown sent for an old man reputed to be wise, and before evening I had the creation story of the Yuchis, the children of the Sun. As the house was unfinished, the rooms were cold and untidy. At times as many as a dozen Indians sat huddled around the little stove in my room, an unkept crowd....

I stayed about a month at Wealaka. I took down a large vocabulary, studied the grammar, and obtained a few valuable myths. When ready to leave, I found considerable trouble in getting started. There was no stage; the mail was brought either in a light wagon, or by a man on horseback. At last I hired an American, by the name of Kinney, to take us to Muskogee in his freight wagon. In the Indian country, all the travelling is done on horseback.

A busy trading center grew up at Wealaka which was established as a post office on April 18, 1880, with W. T. Davis as postmaster. In the same year Tullahassee Mission, a large boarding school in the Creek Nation located north of present Muskogee, was accidentally destroyed by fire, and citizens west near Wealaka planned a new school in their growing community. The Creek Council provided the establishment of the school, and a handsome three-story brick building was completed in 1881, called Wealaka Mission. The Reverend Robert Loughridge was superintendent of this Creek national school from 1881-1884. The site of the Mission was in a beautiful location on high ground overlooking the valley of a bend in the Arkansas River. "Jeff" Davis had come into this country after the Civil War and built his home and a store at this location. Pleasant Porter whose ranch was in the vicinity called the place "Fairview," and it is reported that it was known locally for a time by this name, but it is given as "Wealaka" in the records when established as a post office in 1880. The location of the Davis store was chosen as the site of the new school, and he was paid \$600.00 for this location. At the time, Chief Samuel W. Brown, Sr., bought out the Davis store, and also bought the old neighborhood school building less than a half-mile southeast, often called "Mrs. Turner's school." Chief Brown put a new square front on the building and a large lean-to porch on the south and kept his store here. This was a good business location for the wagon road to Muskogee ran right in front of the building which faced east. Chief Brown was always proud that he was appointed postmaster at Wealaka by the Post Office Department in the early 1880's, and he kept his "sheepskin" or certificate for the rest of his life to prove his appointment and service. Chief Brown was trustee of Wealaka Boarding School in 1892 to 1894, and also 1896.

Though Samuel W. Brown, Sr., was chief of the Yuchi and held many high offices in the Creek Nation, he took greatest pride in the fact that he was responsible for the founding of the "Euchee Boarding School" which was built on the east side of Sapulpa and first opened for Yuchi boys and girls in 1894. Chief Brown in his last years pointed to this school saying that he looked on it as the monument to his life's work. He said that he had fought for three years in the Nation Council for the establishment of this school and after the appropriation was made, he selected the site and had the building erected. Others who were instrumental in securing the establishment of the school were Noah Gregory, Henry Land and William Sapulpa, all of whom served as superintendent at different times. Gregory was the first superintendent, and Chief Brown later served as superintendent. Brown was justified in his pride of the institution described as follows:

The school is approached today through an avenue of beautiful flowering catalpa trees. The buildings are in excellent repair, all snowy white. The grounds are well landscaped with nicely trimmed hedges and brilliant flower beds. Through the grounds, where the grass is cut just as it should be, run gravel driveways. The native blackjacks have been supplemented with other trees that flourish in this climate.

A herd of thoroughbred Holstein cows graze in a pasture adjoining these grounds, while the garden, the orchard and vineyards may be seen in the rear....

Supt. O. A. Wright came to the school this year 1929 from the southern part of the state. Many buildings have been added and great improvement made since Mr. Wright was in Sapulpa 23 years ago. Even then there had been changes since Noah, Gregory, first superintendent, took charge when the school was opened 10 years before.

This was when the woodland surrounding the school looked like an Indian village toward opening in September and again at closing around the first of June. Parents came, drove their ponies for miles and camped for several days before starting back.

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Mr. Brown rode all over the nation persuading parents to send their children for education, and carried away a little boy behind him on his horse to the school.....It is as a horseman that the old-timers always think of him. For many years he was a familiar figure throughout the Creek Nation on his white pony. he continued to ride his pony until 1920 when he suffered a dislocated hip from helping to push an auto out of the mud, since he has had to depend upon an automobile to carry him around, and uses crutches in walking.

During the time that Chief Samuel W. Brown, Sr., served on the Board of Education in the Creek Nation, two orphan homes were established; one for Indian children near Okmulgee and the other for Negro children on Pecan Creek. Even in his advanced years, Chief Brown of the Yuchi was keenly interested in Indian government and tribal affairs. He was considered an authority on Indian tribal matters, especially on the Yuchi. He had much data in what he called his "book of figures," and his wonderful memory enabled him to tell many stories relating to Indian life and legend. One time in a interview that was later published, Chief Brown related that the campaign of his neighbor and friend, Pleasant Porter who was elected Principal Chief of the Creek Nation in 1899, was much like the elections of white people elsewhere, with "conventions, big speeches and everything." This published interview continues:

Porter had a big two-day barbecue in a grove in the eastern part of Sapulpa, just south of the high school, for campaign purposes, just a little while before the election.

Other men who took part in this campaign were Moty Tiger, Joe Bruner, Henry Land and Jim and Will Sapulpa. One well-known warrior, Buck Trot, had such a hilarious time with the aid of fire-water that they had to tie him down at some distance so that the speeches might be heard. Families came and camped and there was much excitement. The women took little interest in the proceedings, but they kept the "sofke" pot boiling. "Indian women don't vote," remarked Chief Brown. "They cook." Indian boys attained their majority at 18. They voted at specified places by word of mouth and their vote was recorded by clerks.

Yuchi Chief S. W. Brown has been described "a dedicated man, an advisor to many of the chiefs of the Muskogee Creek Nation."

While treasurer of that nation, he spent over \$14,000.00 of his own money, aiding the indian government, and although the National Council approved



repayment of this money and Chief recommended it be paid, he finally received only half of the amount due him. I have documents of proof, including copies of the letters and approval of the Council.....His ledgers are full of unpaid accounts. He never refused an Indian or a white man in his store.....

A friend of Chief Brown for many years--Peter Veichman of Ardmore, Oklahoma--declared that the Chief was well informed concerning the history of "Euchee Tribe".

In a little book which he always carried in his pocket, he kept a record of all the dates of birth of each member, the dates of all marriages, and the names; also, any other dates of any importance. Anyone wishing to obtain information about the tribe always went to Brown. When asked about a member, his first remarks were usually, "Let's see, they were a cousin of mine." Then to his pocket after the little book, in order to tell when and where they were born, who were married and when, and the names of members of the particular family.

Yuchi Chief Brown, Sr., maintained his home near Jenks where he kept "the trophies of his long eventful life" for he lived to the age of ninety-two years. One who knew him well described him as low, heavy set man with a fair complexion. In 1916, he gave over the chieftaincy to his son, Samuel William Brown, Jr., who in his turn was a leader of the Yuchi for many years. The father and the son worked together for the best interest of their people, and the last few years of the old Chief's life was spent in the home of his son at Sapulpa, his death occurring there on February 30, 1935. Two funerals were held for him. The Indian tribal funeral lasted all day at the Little Cussetah Church three miles northeast of Sapulpa. There were all day services of burial ceremonies and feasting, and the leading men of four tribes paid him homage; Creek, Yuchi, Cherokee and Osage. As he was a veteran of the Union Army, members of the Grand Army of the Republic organization attended these rites. The next day another funeral was held in Sapulpa where he is buried.

O'Beirne, Indian Territory pg 187-189

SAMUEL W. BROWN

## Samuel W. Brown from Wealaka

The subject of this sketch was born in June, 1843, at Van Buren, Arkansas, the eldest son of S. W. Williams, a lieutenant in the United States army. His mother was a granddaughter of Cussine Barnett, of Euchee fame, one of the most prominent men of his day among that tribe, and part Scotch by blood. The subject of this sketch obtained his name from the trustee of the school which he attended--S. C. Brown, a prominent Indian--who took a great interest in Sam. After attending the neighborhood school for a short time, Sam went to the Tallahassee Mission, Creek nation. Here he remained six or seven years, and left, owing to ill health, taking a trip to New Mexico with a cattleman named Warfield. In 1862 he returned, to find the country in a state of excitement, induced by the outbreak of the Civil War. He accordingly joined the Confederate army for self-protection, his relatives having all gone North. He remained in the service until 1863, when he went North and joined the Federal service, remaining with it until the end. In 1866 he returned to the Creek Nation, and in September married Miss Neosho Porter, daughter of a Mr. Porter from New York, who married a Miss McKellop, of Scotch and Indian descent. By this marriage he had five children B Madison II, born January 9, 1869; Rachel S., December 30, 1871; Celestia Annie, September 24, 1874; Samuel W., June 9, 1879, and Neosho, December 3, 1882. In 1867 Mr. Brown was elected a member of the House of Kings, which office he held for eight years, during which time he was appointed district judge, holding the position for three years, after which he was obliged to resign, owing to ill health. In 1875 he was re-elected to the House of Kings, and served until 1881. In 1882 he became treasurer, and held the office for four years. In 1881 he embarked in the mercantile business at Wealaka, and continued until 1891, when he sold out to Esparhecher, one of the late candidates for principal chief. From 1887 to 1891 he was a member of the House of Warriors, and from that went to the House of Kings. Mr. Brown has 700 head of stock cattle, 60 head of stock horses and mules, and about 200 acres of land under fence and chiefly in good cultivation. He has also a comfortable home, containing garden and orchard. He is a member of the Baptist Church, and his children are receiving a good education at the principal schools of the nation. Mr. Brown is about five feet six inches, of gentlemanly appearance, and a man of considerable prominence in the Creek Nation. He is looked upon as chief of the Euchee band tribe remarkable for its distinctiveness.

Samuel W. Brown returned to the Creek Nation, Indian Territory, and married Miss Neosho Parthena Porter. She was the daughter of Mr. Hiram Harvey Porter of New York and Mrs. Porter who before her marriage was Miss Rachel McKellop of Scottish and Indian descent. Mr. and Mrs. Brown

became the parents of five children, Madison H., Rachel W., Celestia Annie, Samuel W. Jr., and Neosho.

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Chief Brown was prominent among the leaders in the Nation. In the same year that he became chief of the Yuchi 1867, he was elected to represent his home "town" in the House of Kings Senate in the Creek National Council legislature, in which position he served by re-election for several different terms up into the 1890's. He was elected in this period for one term as a member of the House of Warriors, of the lower House in the Creek Council. During 1880-1882, he and William McCombs were superintendents of the Creek national school. Before this, Chief Brown had been appointed and severed as district judge about three years in the Nation. He was treasurer of the Creek Nation from 1883 to 1887.

Chief Brown turned the chieftaincy to his son in 1916. He died at Sapulpa on February 30, 1935.....

Henry Rowe Schoolcraft, In his Massive six-volume History, Condition, and Prospects of the Indian Tribes of the United States, quotes an account by R.M. Loughridge, Creek missionary and joint-author of a dictionary of the Creek language, who was allowed to see the plates ancient brass plates passed down by the Yuchi Chiefs. He related:

The old Chief Tukabatchee Mikko, came out and said that I could see them, on condition that I would not touch them. They profess to believe, that if a person who has not been consecrated for the purpose, by fasting or other exercises, six or eight days,, should touch them, he would certainly die, and sickness or some great calamity would befall the town. for similar reasons, he said it was unlawful for a woman to look at them. The old chief then conducted me into the square, or public ground, where the plates had been laid out for my inspection. There were 7 in all, 3 brass and 4 copper plates.

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The brass plates are circular, very thin, and are, respectively about 12, 14, and 18 inches in diameter. The middle sized one has 2 letters or rather a double letter near its centre, about 1/4 of an inch in length; thus /E very well executed as if done by a stamp. This was the only appearance of writing which I could discern on any of them.

The 4 copper plates or strips are from 4 to 6 inches in width, and from 1-1/2 to 2 feet in length. There is nothing remarkable about them. Like the brass plates, they are very thin, and appear as if they had been cut out of some copper kettle or other vessel.<sup>9</sup>

Swanton wrote in 1914 that the plates had been kept in a box back of the mico's seat. At that time he talked to the Chief of the town about them and was told that even the Chief could not handle them without becoming sick. Theethnologist wrote that "when I drew outlines of the plates from my memory of Adair's figures he recommended that I tear them up and throw them away or ill would certainly befall me before I got home." <sup>10</sup>

One day, after I knew Chief Brown's relationship to the town of Tukabatchee, I asked him if he had ever seen the famous Tukabatchee plates. "Oh yes," he said quite casually without elaboration. I could not gather sufficient courage to ask if he knew where they were at that time.

The Shawano were leaders in a secret organization known in the 19 century as the "Order of the four Roads," which accepted members on an individual basis and provided training contributing to the intellectual and physical growth of the neophyte. women were accepted as members. This organization was similar to the "Freemasons" in so many details that many people thought it had been patterned on this order. It was known to exist among some 40 Tribes and related to the "Great Medicine Society," which had members throughout the algonquin and Siouan Tribes of the old Northwest.

Knowing I was a Mason, Chief Brown spoke to me about the secret organizations of which the Yuchis had been part in greater detail than he would have otherwise. Nevertheless, what he had to say in this regard was carefully weighed and imparted only to the limited extent he felt absolutely necessary for me to understand the role of these organizations in Tribal relationships. More precisely, perhaps, he told me only enough to allow me to learn more on my own.

On several occasions, he told me bits of information from which, augmented with details I have since learned elsewhere, the following narration can be pieced. Chief Samuel W. Brown, Sr. led a company of Yuchi men to join the "Union Army" after the band of Confederate renegades known as "Quantrell's Raiders" attacked the Yuchi settlement, destroyed many of their homes, stole their horses and other property and killed some of the people including Brown's mother, SUTTAH. The Yuchi leader was commissioned a "Captain" in the U.S. Army. While in the Army he became acquainted with several Masons and joined that order. After the end of the war, Brown was one of a small group of Masons to organize the first lodge of the order in what was to become Oklahoma.

One day Chief Brown visited the Columbus Museum. C. Dexter Jordan, chairman of the museum board of directors, was showing him his treasured 3-volume original edition of the McKenney and Hall History of the American Indians with its magnificent lithographs printed in the 1840's from portraits of Indian Leaders who had visited Washington from time to time since Thomas Jefferson's administration. The Yuchi Chief obviously enjoyed seeing them and studying the clothing and accessories of the subjects. He pointed out the portrait of "TIMPOOCHEE BARNARD" to me.

The portraits of the Creek Chiefs held his attention for a long time as he commented on leaders whom his father Chief Samuel William Brown, Sr. had known personally, including "OPOTHLEYOHOLO" and "MANAWAH."

He turned the pages commenting on such things as face paint and ear ornaments. He said some people were shown with too much paint or incorrect configuration. Others had several silver teardrop pendants hanging from the rims of their ears when they "should have had only 3." Mr. Jordan and I watched and listened intently to this remarkable demonstration of traditional knowledge. Eventually the chief lingered over one page for a while. He looked to see if I was watching. He pointed the the page saying: "This man is wearing everything just as he should. Read about him when you have time." I did so, his name was TAIOHAH.

## Publishers Preface

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The combined offspring of Samuel W. Brown, exists still upon the Indian allotted land first given to Sam and his many offspring. From this lineage, the land has remained protected and as natural as it was over a 100 years ago.

Recently we walked among 33 acres of the 800+ acres still surviving within our families lineage. The majestic blackjack trees stalwartly planted and well over a hundred years old. The trees still remain. We touched that tree and felt an electric charge flow through my body. We could see our grandfather and all his sisters and brothers (our great aunts and uncles) playing and possibly touching the same tree I did.

It warms our heart to offer this biographical sketch of my great great grandfather and a little bit of history of both the Yuchi's and Wealaka.

To also be a part of the remaining cousins, some double cousins, are keeping with the traditions of the Yuchi. Carrying forward the mission and character of Sam Brown. We definitely come from strong stock. We have a passion to preserve the land and heritage Sam left to us.

Mark Maxey    Bill Breckenridge



Blackjack trees at Wealaka

## The Beginnings

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Where does one start when so much time and memories have eroded over 100 years. Luckily for us, Sam was one of the first members of the Oklahoma Historical Society. He bequeathed over 30 boxes of paperwork, pictures, and valuable Yuchi history forever preserved. As well I personally rely upon my cousin, Bill Breckenridge, who has lived at the families Wealaka Camp area since 1972. His vast knowledge of Yuchi, Muskogean and archaeological research adds more to the wealth of information we have.

Sam was born 9 June 1867 near Bixby, Oklahoma. His Creek Census Card #15, Roll #2963.

He had many children, and some of them we still have never met or their offspring. It was very normal during this time and especially with Indigenous tribes. A Chief had many children as it increased the Yuchi rolls and left a lineage of a Wind clan chief.

The 1895 Creek Census listed this: Euchee Town - Compiled by Samuel W. Brown, Town King: Mar. 16, 1895. This is important as it is historical data that shows his relationship to the Tribal town and the counting of Yuchi's.

His children we know of are: from the Dawes Rolls 1898

<b>Samuel W. Brown</b>	56	M	1/2	2958	Creek by Blood	Card 915
<b>Jennie E. Brown</b>	40	F	1/4	2959	Creek by Blood	Card 915
<b>Bessie Brown</b>	9	F	3/8	2960	Creek by Blood	Card 915
<b>Alice Brown</b>	4	F	3/8	2961	Creek by Blood	Card 915
<b>Susan Brown</b>	2	F	3/8	2962	Creek by Blood	Card 915
<b>Samuel W. Brown Jr.</b>	19	M	1/2	2963	Creek by Blood	Card 915

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<b>Neosho P. Brown</b>	16	F	1/2	2964	Creek by Blood	Card 915
<b>Samuel Edward Steele</b>	9	M	1/2	2965	Creek by Blood	Card 915
<b>Lena N. Steele</b>	4	F	1/2	2966	Creek by Blood	Card 915
<b>Jennie Brown</b>	12	F	1/2	2967	Creek by Blood	Card 915

When Neosho Parthene Brown was born on September 8, 1882, her father, Samuel, was 39, and her mother, Neosho, was 34. She married Eugene Brackville Maxey on March 15, 1902. They had seven children in 12 years. She died on August 11, 1971, in Bixby, Oklahoma, at the age of 88, and was buried in Tulsa, Oklahoma. All of her children knew well and spent time with S. W. Brown, Sr.

Neosho P. Maxey, nee Brown, was my great grandmother. Her children were: Simeon Casey Maxey (1903-1970), Eugene W. Maxey (1904-1987) Pleasant M. Maxey (1907-1993), Israel Porter Maxey (1909-1990), Neosho P. Maxey (1911-2008), Cecil Samuel Maxey (1913-1937), Maxine May Maxey (1915-1998). I trace my lineage from my grandfather, Israel Maxey. Bill Breckenridge traces his lineage from Maxine May Maxey, his grandmother.

Interesting thing is that Simeon and Israel both married sisters. My grandfather married Ora Mrytle Smith, and Simeon married Bernice Katherine Smith. So Simeon's and Israel's offspring shared double cousins on both sides of their parents. To be honest, I am glad we follow the old Indigenous ways by calling our elders Auntie and Uncle and all our lineage relations are referred by the term cousin. Our cousins presently range somewhere between 20-55 persons, of which we still are not in touch with everyone. Recently we found we have even more relation.

So let's back up a bit. 9 children of record (1898 Dawes Roll) all born before 1900. Living in Wealaka, present day Leonard Oklahoma. But back then it was still called Indian Territory and not even a state until 1907. The children would play near or in the Arkansas river, roamed the 160 acres that Sam Brown, Sr. owned. The children grew up with the Yuchi and Muscogee languages. It was said that Sam spoke more than 6 different languages from tribes in Indian Territory. This ability was used by the first oil producers in the state. He would help talk about mineral leasing to the six tribes of the languages he spoke. He was the first Indigenous petroleum landman securing leases for the oil companies.



The importance of the Yuchi traditions and lineage weighed heavy upon Sam's shoulders. Not only raising his children around the sacred fires, but teaching the ancient medicines found in herbs and plants. He also kept a ledger handy so he could record all the new Yuchi babies being born into the tribe. This would equate to the reason of him reporting such with the Creek Census. His children were raised upon the Polecat grounds for the Green Corn Ceremony. He insured that the language was passed on to his children. When he died, over 30 Chiefs of various tribes attended his funeral. He was a revered Chief, leader, entrepreneur, and a great father.

He was elected to represent his home "town" in the House of Kings (Senate) in the Creek National Council (legislature), in which position he served by re-election for several different terms up into the 1890's. He was elected in this period for one term as a member of the House of Warriors, of the lower House, in the Creek Council. During 1880-1882, he and William McCombs were superintendents of the Creek national school. Before this, Chief Brown had been appointed and served as district judge about three years in the Nation. He was treasurer of the Creek Nation from 1883 to 1887.<sup>1</sup>

In 1867, Samuel W. Brown became chief of the Yuchi for they still held themselves as a distinctive tribe. Their "town", or community, was in the Northwestern part of the Creek Nation where they spoke their own language among themselves and observed traditional ceremonial in their own square grounds. At the same time, the Yuchi were regularly organized as citizens of the Creek Nation and had a part in the Creek government.<sup>2</sup>

<sup>3</sup>Chief Brown, the younger (Jr.), described to me the formal transfer of the chieftainship from his father to himself. He said that had not been informed of the council's decision even when his father called for all the Yuchis to assemble on the old ceremonial ground about one mile east of the present one at Kellyville. He said the people gathered on the ground with the men sitting in their designated places beneath the three arbors. The old chief (S.W. Brown, Sr.) took his position beside the center pole in the west arbor. He spoke to the people telling them that the time had

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<sup>1</sup> **Chronicles of Oklahoma, Volume 37, number 4; page 487**

<sup>2</sup> **Chronicles of Oklahoma, Volume 37, number 4; page 487**

<sup>3</sup> North American Sun Kings : Keepers of the Flame, Joseph B. Mahan, ISAC Press; First Edition edition (October 1, 1992)

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come when he should no longer expect them to rely on his enfeebled leadership and that he had asked the council to select someone in his place and that they had done so. With this, he turned and placed his buckskin jacket, replete with beaded Yuchi artwork, on the seat he had just vacated. He then went to his son, led him to the seat and handed him the jacket. The transfer had been completed.

Almost twenty years passed during which the elder chief lived and continued to work with his son on behalf of their tribe. He was a 32 nd. Degree Mason, the last surviving Union Army officer in Oklahoma, and, among many other achievements, had been an original member of the Creek House of Kings and served a term as treasurer of the Creek Nation. At two funerals several of the organizations of which he had been a member accorded him traditional honors. These included the Masonic Order and the Sons of the Grand Army of the Republic in addition to the Creek National Council and the Yuchi Tribe.

Among several cattle ranches in operation in the early 1880's, in the region of Wealaka Mission site near present Leonard, Tulsa County, were ranches owned by Chief Brown and by Pleasant Porter who was later voted as Principal Chief of the Creek Nation. By 1890, Chief Brown was a man of property having 700 head of cattle, 60 stock horses and mules; about 200 acres of land under fence, a comfortable house, garden and orchard. At this time, Chief Brown and his wife belonged to the Baptist Church, and they saw to it that their children attended the best schools in the Nation. Described as a man of "gentlemanly appearance...chief of the Euchee band--a tribe remarkable for its distinctiveness." Chief Brown remained close to his people and always observed the old Yuchi religious and social ceremonial. his home place on his ranch where he lived for over forty-five years was about one and half miles west of present Jenks in Tulsa County. His permanent residence was a large dwelling erected about 1885-6.<sup>4</sup>

An important part of the recorded history is the town and area known as Wealaka.

A busy trading center grew up at Wealaka which was established as a post office on April 18, 1880, with W. T. Davis as postmaster. In the same year Tullahassee Mission, a large boarding school in the Creek Nation located north of present Muskogee, was accidentally destroyed by fire, and

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<sup>4</sup> Chronicles of Oklahoma, Volume 37, number 4; page 487

citizens west near Wealaka planned a new school in their growing community. The Creek Council provided the establishment of the school, and a handsome three-story brick building was completed in 1881, called Wealaka Mission. The Reverend Robert Loughridge was superintendent of this Creek national school from 1881-1884. The site of the Mission was in a beautiful location on high ground overlooking the valley of a bend in the Arkansas River. "Jeff" Davis had come into this country after the Civil War and built his home and a store at this location. Pleasant Porter whose ranch was in the vicinity called the place "Fairview," and it is reported that it was known locally for a time by this name, but it is given as "Wealaka" in the records when established as a post office in 1880.



*The picture is of: Wealaka Mission, Leonard, 1881 / Vinson Lackey,*

<https://collections.gilcrease.org/object/01271443>

The location of the Davis store was chosen as the site of the new school, and he was paid \$600.00 for this location. At the time, Chief Samuel W. Brown, Sr., bought out the Davis store, and also bought the old neighborhood school building less than a half-mile southeast, often called "Mrs. Turner's school." Chief Brown put a new square front on the building and a large lean-to porch on the south and kept his store here. This was a good business location for the wagon road to Muskogee ran right in front of the building which faced east. Chief Brown was always proud that he was appointed postmaster at Wealaka by the Post Office Department in the early 1880's, and he kept his "sheepskin" (or certificate for the rest of his life to prove his appointment and service. Chief Brown was trustee of Wealaka Boarding School<sup>5</sup> in 1892 to 1894, and also 1896.<sup>6</sup>

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<sup>5</sup> <http://blogoklahoma.us/place.aspx?id=141>

<sup>6</sup> *Chronicles of Oklahoma*, Volume 37, number 4; page 488

## Samuel W. Brown from Wealaka

Though Samuel W. Brown, Sr., was chief of the Yuchi and held many high offices in the Creek Nation, he took greatest pride in the fact that he was responsible for the founding of the "Euchee Boarding School" which was built on the east side of Sapulpa and first opened for Yuchi boys and girls in 1894. Chief Brown in his last years pointed to this school saying that he looked on it as the monument to his life's work. He said that he had fought for three years in the Nation Council for the establishment of this school and after the appropriation was made, he selected the site and had the building erected. Others who were instrumental in securing the establishment of the school were Noah Gregory, Henry Land and William Sapulpa, all of whom served as superintendent at different times. Gregory was the first superintendent, and Chief Brown later served as superintendent. Brown was justified in his pride of the institution described as follows:

The school is approached today through an avenue of beautiful flowering catalpa trees. The buildings are in excellent repair, all snowy white. The grounds are well landscaped with nicely trimmed hedges and brilliant flower beds. Through the grounds, where the grass is cut just as it should be, run gravel driveways. The native blackjacks have been supplemented with other trees that flourish in this climate.<sup>7</sup>



*The boys of Euchee: Mission school long gone, but former students won't forget*

<http://bit.ly/2Qx7lI0>

Tulsa

World,, Feb. 16, 2000

During the time that Chief Samuel W. Brown, Sr., served on the Board of Education in the Creek Nation, two orphan homes were established; one for Indian children near Okmulgee and the other for Negro children on Pecan Creek. Even in his advanced years, Chief Brown of the Yuchi was keenly interested in Indian government and tribal affairs. He was considered an authority on Indian tribal matters, especially on the Yuchi. He had much data in what he called his "book of figures," and his

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<sup>7</sup> Chronicles of Oklahoma, Volume 37, number 4; page 488

wonderful memory enabled him to tell many stories relating to Indian life and legend. One time in a interview that was later published, Chief Brown related that the campaign of his neighbor and friend, Pleasant Porter who was elected Principal Chief of the Creek Nation in 1899, was much like the elections of white people elsewhere, with "conventions, big speeches and everything."<sup>8</sup>



Euchee Indian Boarding School<sup>9</sup>

Samuel Brown, Jr. was born June 9, 1879, near the Old Creek Agency, four miles west of Muskogee, Oklahoma. He was sent to school at Eufaula but had a fight with three Creeks, soundly thrashed them, and ran away. After the death of his mother, in 1897 he lived with two great uncles, Sakasenney (Little Bear) and Sincohah (Fus Hudge). They were cattle ranch operators and the young Brown worked for them for awhile as a cowboy.

Through the years Chief Brown managed to procure an education in the Indian schools and became proficient in speaking five languages of the civilized tribes. His services were in demand as an interpreter and his association with attorneys and courts taught him that the white man was exploiting his Indian kinsmen. Dedicating his life to his people, he made trips to Washington in their behalf. In his later life he became quite wealthy.<sup>10</sup>

Yuchi Chief Brown, Sr., maintained his home near Jenks where he kept "the trophies of his long eventful life" for he lived to the age of ninety-two years. One who knew him well described him as low, heavy set man with a

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<sup>8</sup> **Chronicles of Oklahoma, Volume 37, number 4; page 489**

<sup>9</sup> <http://sites.rootsweb.com/~okcreek/schools/euchee.htm>

<sup>10</sup> <https://www.genealogy.com/forum/general/topics/ai/24529/>

## Samuel W. Brown from Wealaka

fair complexion. In 1916, he gave over the chieftaincy to his son, Samuel William Brown, Jr., who in his turn was a leader of the Yuchi for many years. The father and the son worked together for the best interest of their people, and the last few years of the old Chief's life was spent in the home of his son at Sapulpa, his death occurring there on February 30, 1935. Two funerals were held for him. The Indian tribal funeral lasted all day at the Little Cussetah Church three miles northeast of Sapulpa. There were all day services of burial ceremonies and feasting, and the leading men of four tribes paid him homage; Creek, Yuchi, Cherokee and Osage. As he was a veteran of the Union Army, members of the Grand Army of the Republic organization attended these rites. The next day another funeral was held in Sapulpa where he is buried.<sup>11</sup>

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<sup>11</sup> Chronicles of Oklahoma, Volume 37, number 4; page 492

## Mark's Recollection

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*Butch McIntosh at the Pow Wow of Champions hosted by The Intertribal Indian Club of Tulsa at the QuikTrip Center in Tulsa, Okla., Aug. 11, 2007. | Brandi Simons / AP*

LAWTON, Okla.—Colors of beaded regalia swirled in the rhythm of the sacred drum beating as the singers pray for our people. This past weekend, I attended the Yellowfish Family Pow Wow in this town. Lawton is about one-and-a-half hours southeast of Oklahoma City and home to Fort Sill army base. The family pow wow was started in the 1970s when relatives returned from the Vietnam war. It has been a Memorial Day weekend tradition ever since.

In all my travels with pow wows across the state of Oklahoma, this one most reminded me of my youth in Broken Arrow<sup>12</sup>, Okla. Broken Arrow was a bedroom community about 14 miles southeast of Tulsa. When the Muscogee founded a new community in the Indian Territory, they named it after their old settlement in Alabama. The town's Muscogee name was Rekackv (pronounced thlee-Kawtch-kuh), meaning “broken arrow.”

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<sup>12</sup> [https://en.wikipedia.org/wiki/Broken\\_Arrow,\\_Oklahoma](https://en.wikipedia.org/wiki/Broken_Arrow,_Oklahoma)



## Samuel W. Brown from Wealaka

Our Yuchi/Muscogee family would participate in the pow wow held at the armory coordinated by Jess Haikey. Jess was part of the Broken Arrow Indian baseball team in the late 1920s. He worked with my paternal grandfather, Israel Maxey, who lived a few acres behind our home. The boom boom boom sound of the drum reverberating off the steel structure of the armory: You could feel the drum beats under your feet. The late humid summers of Oklahoma would filter through the open doors.



*Lesharo Wildcat, 3, of Pawhuska, Okla., at the Pow-Wow of Champions hosted by The Intertribal Indian Club of Tulsa at the QuikTrip Center Tulsa, Okla., Aug. 11, 2007. | Brandi Simons / AP*

It was a social but also spiritual event for us in those days of the late 1960s and early 1970s. Jamie K. Oxendine<sup>13</sup> says of pow wows, “Many ceremonies and customs were outlawed during the reservation period. The Grass Dance, being more social, was one of the only events allowed. As so many Tribes were pushed together, it soon was clear and necessary to transfer the traditions of the Grass Dance between tribes. ‘Inter-Tribalism’ began to emerge with the sharing of songs, dances, clothing, food, and art. Gift giving and generosity became integral aspects of these early festivities and they are still with us today.”

For me, the pow wow summers in Broken Arrow were exciting. I would see my great-grandmother Neosho Brown Maxey come visit us along with her sister, Alice Perryman. I would sit on my great-grandmother’s lap with Alice sitting by. I would hear stories of their youth and of my great-great-grandfather Sam Brown. Alice did not wear dentures, and when she laughed, her face opened up with glee and her face radiated joy. These memories are part of my tribal history and culture.

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<sup>13</sup> <http://www.powwows.com/history-of-the-powwow/>



My cousin Jane Breckenridge has kept my family's allotted<sup>14</sup> land alive to this day. Her Euchee Butterfly Farm<sup>15</sup> is on my great-grandmother's land where her house used to sit. On her website, she writes about our family's history<sup>16</sup>:

"The Euchee Butterfly farm was established by the heirs of Neosho Parthena Brown, a Native American woman of Euchee and Creek descent, on the original 160-acre allotment deeded to her in 1899 by the United States Government. It is one of the last intact allotments in Oklahoma and stands as a reminder of the tragic history of what was once known as Indian Territory.

"Neosho was the daughter of Samuel W. Brown, Chief of the Euchee Tribe. The Eucheas, also known as the Yuchis, are one of the most mysterious and ancient cultures in North America. Historical records show that when the Cherokee and Creek people first arrived in the southeastern United States, the Euchee were already well-established. When asked where they originated, the Eucheas would answer, 'We come from far away. We are Children of the Sun.'

"Adding to the mystery was their strange and completely unique language which bears no resemblance in vocabulary or linguistic structure to any other language in the world, and is today preserved by just five remaining fluent native speakers. In the late 1700s, some of the Euchee bands joined the Muscogee (Creek) Confederacy, comprised of 48 other autonomous tribal towns, each maintaining political autonomy and distinct land holdings. Euchee people were considered as one town within the Confederacy, and to this day they are still federally recognized as Muscogee (Creek) citizens."

I do have a memory of Neosho wearing the turtle shell leg shakers<sup>17</sup> as she danced during some of the songs. I heard the drum beats and songs in our ancient language, accompanied by the shhh shhh shhh of the shakers.

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<sup>14</sup> <http://www.okhistory.org/publications/enc/entry.php?entry=AL011>

<sup>15</sup> <https://www.nativebutterflies.org/>

<sup>16</sup> <https://www.nativebutterflies.org/history>

<sup>17</sup> [https://tulsa-world.com/archives/turtle-shells-vital-for-dancers/article\\_c2e67bfa-42c5-5258-9b5f-8b1c41f6cb11.html](https://tulsa-world.com/archives/turtle-shells-vital-for-dancers/article_c2e67bfa-42c5-5258-9b5f-8b1c41f6cb11.html)

## Samuel W. Brown from Wealaka

When intertribal songs<sup>18</sup> are sung, all dance styles, all ages and genders participate, and Indian as well as non-Indian may enter the dance. Those were my favorite, as I got to join my great-grandmother and other relatives in dancing. The other times I was either running around with relatives or kids my age, getting sweaty and excited to finally be able to be on my own. In Indigenous settings, kids are allowed to be kids, and some mischief is permitted. Families share stories of old and catch up on what is new with everyone.

Each pow wow the host family will provide the evening meal. Indian fry bread<sup>19</sup> is a staple. Sofke<sup>20</sup>, grape dumplings, potatoes, beans, and tea would be served. The meal gathering words in Muscogee were called out, Hompvs vtes, come eat! My grandfather Israel said as long as I knew those words, I would never go hungry!

Numerous Saturday nights were filled with my dancing, eating, and running around the Broken Arrow Armory, special moments with my great-grandmother and my grandfather. All this remembrance rushed past my mind this past weekend. The Yellowfish pow wow in Lawton made me realize how much I miss my youth with my relatives.

*reprinted from People's World*

[www.peoplesworld.org/article/family-pow-wow-spirit-of-my-youth/](http://www.peoplesworld.org/article/family-pow-wow-spirit-of-my-youth/)

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<sup>18</sup> <https://powwow-power.com/powwow-dancing/>

<sup>19</sup> <https://www.smithsonianmag.com/arts-culture/frybread-79191/>

<sup>20</sup> [indiancountrymedianetwork.com/news/traditional-foods-for-modern-indians/](http://indiancountrymedianetwork.com/news/traditional-foods-for-modern-indians/)

## Appendix A

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### Wealaka Camp - Oklahoma

The camp is on beautiful allotment land rich with history that has a wonderful creek running through it. They are a base camp established by Mvskoke people in Mvskoke Territory of Leonard, Okla, for the purpose of preserving our sacred water, protecting our Mother Earth, and providing a means to learn traditions and culture from one another in a good way,

Can you go to camp?-

Yes! They are accepting water protectors. If you would like to attend camp please message them on their Facebook page [HERE](#) and if you share the same vision, you will be permitted to camp and receive location.

Where is Camp?-

The camp is within 30 minutes of Tulsa Oklahoma.

What to expect at camp-

#### **Core Values:**

1. To create an atmosphere conducive to educating the greater society in regards to the ecological danger that faces all humanity
2. To create a community setting that teaches and promotes youth and others to be active in developing ways to live in harmony with earth and nature
3. To develop ways and means necessary to confront those forces that would destroy the natural order of life and sabotage the future of our planet and thus our children
4. And most of all, to promote recognition in all people that the earth and nature are the greatest manifestations of the Creator that we have to relate to and to identify and promote spirituality within the community by

## Samuel W. Brown from Wealaka

working together with the elements of our existence that this community can sustain itself in a way that allows the earth to replenish itself every spring as our ancestors did as they faced the challenges of their time

**"Eknv Vcayetskv"** means "Taking Care of Earth"

**OUR CREED:** We are a prayerful healing camp standing for Sovereignty and Treaty Rights as protectors of Mother Earth. We are indigenous led and respect the protocols of the indigenous Mvskokvlke as the lands we are a part of; peoples of all nations, water protectors and those committed to preserving our Mother for future generations are welcome.

**CODE OF CONDUCT:** EVERYONE is welcome. Registration is required upon arrival for any stays over night or longer, if you do not agree to abide by Camp Rules you cannot stay.

No registered sex offenders; And we do reserve the right to a background check. If you are redeemed or transformed from your past trials than that is between you and creator but we will NOT allow sex offenders here.

**We have a VERY strict NO alcohol and drug policy; any use of illegal substances is NOT welcome on the sacred grounds.**

**No firearms on the grounds.**

No Stealing. Period. If you borrow something, take it back in as good a shape as you borrowed it. Don't take without asking. If you are caught stealing on the grounds you will not be allowed back.

No Gossiping against elders, leaders or security or even among yourselves. Protocols are put into place for a reason protecting the prayer and medicine if you disagree please don't stay, we don't need the negative energy.

If you are coming to live off the camp and not participate as a unified village and learn to be self-sufficient this is also NOT the camp for you.

Respect security's authority they are put into place to protect the prayer and healing medicine of this camp. In doing so all goes through them to protect the Elders and leaders in this camp along with keeping EVERYONE

## **Mark Maxey & Bill Breckenridge**

safe If you are asked to leave do not try to go to one of the Elders it goes as far as our head of Security period.

ALL live feeds need to be approved by security or the Camp's PR or coordinated by the Camp's PR. Photos or live feeds are NEVER done around the sacred fire and the inipi. EVER! ALL media groups have to check in with security or PR, And have to be approved by our head of PR.

Respect after sundown - quiet voices, quiet music, solitude.

In that respect below is a suggested list of supplies you should have with you: (you will be responsible for coming to camp prepared; do not arrive expecting camp to care for you)

Tent

Something to sit on

Bedding

Oklahoma has mosquitos, chiggers and ticks (bug repellent)

Dish-ware (plate, cup, eating utensils)

Food (especially if you have special dietary needs)

Water

Basic first aid kit

Duct tape

Tarp (in case of rain to cover you or your tent)

Flash light

If you take medication (make sure to bring them)

### **How you can help the camp-**

Wealaka needs donations to make camp more sustainable. If you are able, we have a list of items needed. They are not seeking nor asking for money but asking for the following items:

Hinges, spring loaded

1/2 ply wood

Tarps all sizes

Gardening tools,

5 gal buckets

30 gal trash cans

## Samuel W. Brown from Wealaka

Recycle bins  
Sand  
Pea gravel  
Char coal  
Kiddie pool  
2 or 3 Water cisterns any size  
T post poles  
Mulch  
1" pvc pipes  
screws any size, phillips preferred  
Saw dust  
Pallets  
Agm batteries  
Chicken wire  
Cast iron skilletts

If you are able to provide these items please contact them.

## Appendix B

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**The Euchee Butterfly farm** - <https://www.nativebutterflies.org/>

The Euchee Butterfly Farm was established in 2013 by the heirs of Neosho Parthena Brown, a Native American woman of Euchee and Creek descent, on the original 160 acre allotment deeded to her in 1899 by the United States Government. It is one of the last intact allotments in Oklahoma and stands as a reminder of the tragic history of what was once known as Indian Territory.

Neosho was the daughter of Samuel W. Brown, Chief of the Euchee Tribe. The Eucheas, also known as the Yuchis, are one of the most mysterious and ancient cultures in North America. Historical records show that when the Cherokee and Creek people first arrived in the southeastern United States, the Euchee were already well-established. When asked where they originated, the Eucheas would answer, "We come from far away. We are Children of the Sun." Adding to the mystery was their strange and completely unique language which bears no resemblance in vocabulary or linguistic structure to any other language in the world, and is today preserved by just five remaining fluent native speakers. In the late 1700s, some of the Euchee bands joined the Muscogee (Creek) Confederacy, comprised of 48 other autonomous tribal towns, each maintaining political autonomy and distinct land holdings. Euchee people were considered as one town within the Confederacy, and to this day they are still federally recognized as Muscogee (Creek) citizens.

At its height, the Muscogee Confederacy spanned much of the southeastern United States. Early ancestors of the Muscogee constructed magnificent earthen pyramids in elaborate ceremonial complexes, and later the Muscogee built expansive towns within what are now Alabama, Georgia, Florida and South Carolina. However, the Indian Removal Act of 1830, championed by President Andrew Jackson, resulted in the forced removal of the southeastern tribes from their homes, an ethnic cleansing and genocide that later came to be called the Trail of Tears. Many tribal members did not survive the harsh conditions and starvation rations of the forced relocation, and some estimates put the death rate as high as 60% on

## Samuel W. Brown from Wealaka

the brutal march. Those that did survive were guaranteed by treaty that Indian Territory, in what is now eastern Oklahoma, would be divided into sovereign nations belonging to and controlled by the respective tribal governments.

In 1887, Congress passed the Dawes Act, which began the process of dismantling tribal autonomy and collective ownership of the sovereign lands that comprised Indian Territory, a process that culminated in 1907 with the creation of the state of Oklahoma. The Dawes Act proved to be almost as devastating for the tribes as the Indian Removal Act had been half a century earlier. A portion of the lands were allotted to enrolled tribal members, but without the protection afforded by collective tribal ownership the allottees were incredibly vulnerable to land theft, in the form of swindling, exploitation or even murder by the white settlers moving into the area. Since many of the tribal members didn't speak English, they were unable to navigate the legal system in order to keep and protect their land, and it is now commonly accepted by many historians that this was the intent of the Dawes Act.

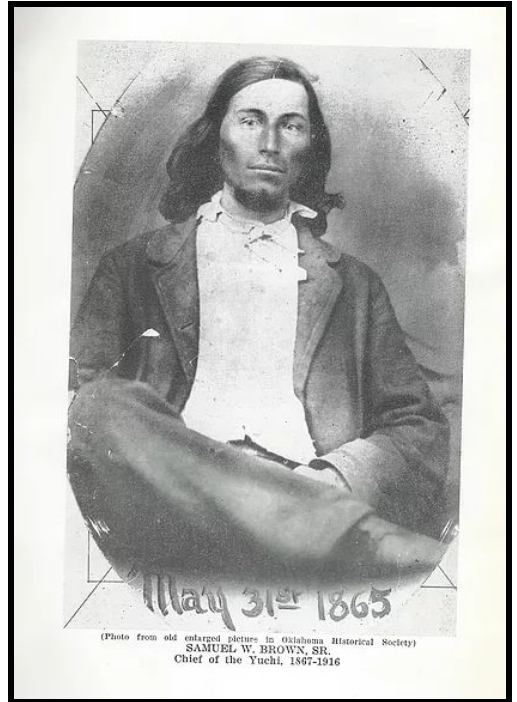
The Euchee Butterfly Farm owes its existence to the strength and perseverance of Neosho Parthena Brown. The land it sits on was her 160 acre allotment, and despite years of economic hardship during the Great Depression and later as a widow, she preserved the land as her most important legacy. Today we honor her sacrifices and courage at the Euchee Butterfly Farm by using her land to help Muscogee citizens find economic independence in a transformation almost as remarkable as that of our butterflies. The land that was once meant to dismantle the Muscogee Nation is now being used to rebuild the lives of its citizens.



## Mark Maxey & Bill Breckenridge



Neosho Maxey, nee Brown



Samuel W. Brown, Sr.

## Appendix C

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Breckinridge Artifact Services - <http://wbreckinridge.com/>

To help you understand who I am let me first tell you a few things I'm not. I'm not a professional Archaeologist, Anthropologist or Geologist. I am not a relic dealer (although I do trade to study and learn.) In these days of intense specialization I think of myself as a synthesist--one who brings many fields together in productive ways.

My wife Tamara and I live on a family farm not far from a large metropolitan area in Eastern Oklahoma. We both feel it is crucial to maintain a connection to the natural world beyond the climate controlled boxes we call buildings and the sanitized version of nature we see on TV and in parks. We are active arrowhead and fossil hunters, and we hike or swim (in the summer!) pretty much daily.

We have equines: donkeys, mules and horses! Trailriding is another of our favorite outdoor activities when it's not too hot or cold and the horseflies aren't too thick.

Our small herd of goats helps us fight brush, and our small pack of dogs helps guard the goats!



L-Bill holds an Ice age fossil found in the river. R-Tammy Pittman Breckinridge holds an ice-age bone from the Arkansas River.



## Appendix D

### Miscellaneous photos & documents

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#### Hidden Collections . . .

##### The Samuel W. Brown Collection

By Larry O'Dell

The Samuel W. Brown Collection (92.01) is a rare manuscript collection in that it illuminates many important aspects of Oklahoma's history and does so in a variety of media. It follows two generations of American Indian leaders who attained high-ranking positions in the Creek and Yuchi (also spelled Euchee) nations. It covers not only Indian politics but statewide political contests. The large collection contains papers and several photos and maps.

Samuel W. Brown, Sr., born in 1843 at Van Buren, Arkansas, to a U.S. Army lieutenant, S. W. Williams, and the sister of a Yuchi chief, Suttah. In 1867, after Samuel moved to the Creek Nation, the Yuchi named him chief. The next year he married Neosho Parthena Porter. He also held several positions in the Creek Nation, including superintendent of Creek national schools. In 1894 he founded Euchee Boarding school near Sapulpa. In 1916 his son, Samuel W. Brown, Jr., ascended to

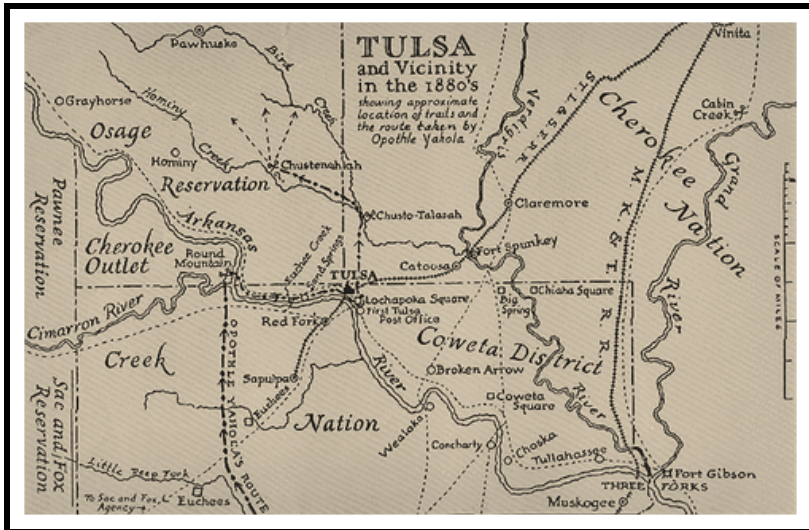
the position of Yuchi chief. Brown, Sr., remained active in tribal affairs until 1935, when he died. Brown, Jr., (photo at right) showed an interest in the record of his people, collecting many histories. The Browns also held several interests in the oil industry, providing them with a comfortable existence. On December 31, 1957 Chief Samuel W. Brown, Jr., died.

The collection holds correspondence of Samuel Brown, Sr., Samuel Brown, Jr., and other family members. The papers also include legal documents relating to personal, business, and tribal affairs managed by the two men. Several items pertain to Yuchi and Creek history, biographical materials, and newspaper clippings related to the family. The Brown collection also includes materials on Oklahoma history and other political ephemera. Photographs include family, several prominent Oklahomans, state scenes, and postcards of places and events. Maps relate to tribal lands, business, and the development of the Jesse Chisholm trail network. The Brown collection dates to 1865 and is contained in thirty-eight document boxes, not including maps and photographs.



The Samuel W. Brown Collection can be viewed on the Research Division's online catalogue in the Oklahoma Historical Society's website, <okhistory.org>. The originals may be examined at the Oklahoma History Center in the John and Eleanor Kirkpatrick Research Center.

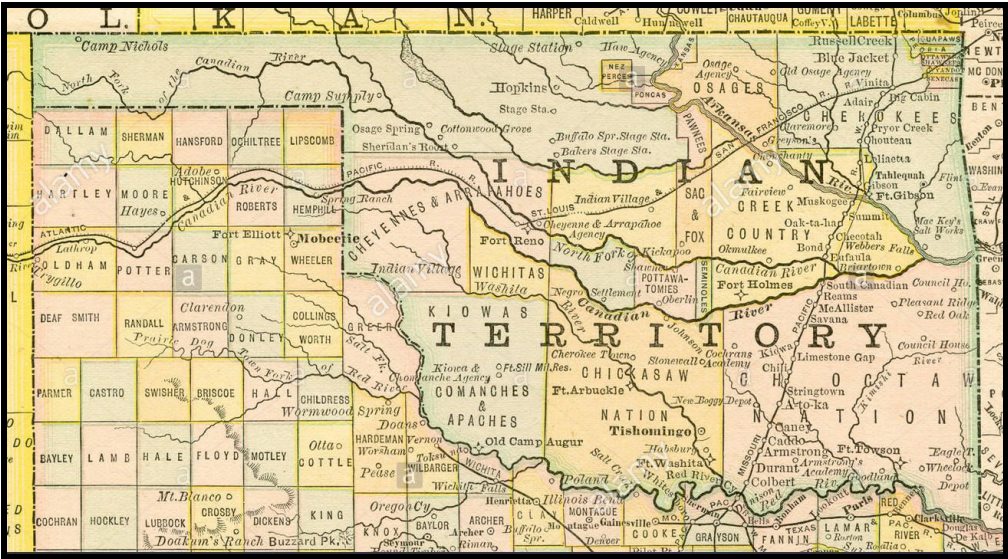
above is from Mistletoe Leaves, Oklahoma Historical Society, January 2009



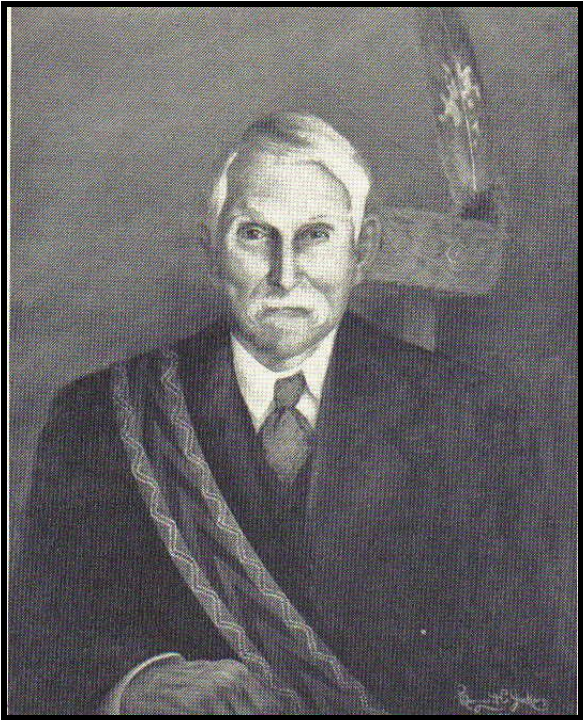
<sup>21</sup> <http://bit.ly/2wxjrqs>



Samuel W. Brown from Wealaka



Original old map of Oklahoma Indian Territory from 1884 geography textbook



Chief Samuel W. Brown, Sr,  
Columbus Museum



South Heights Cemetery, Sapulpa, Oklahoma

Review 8 generations of Descendants of S. W. Brown, Sr.  
<http://bit.ly/SWBROWN-descendants>

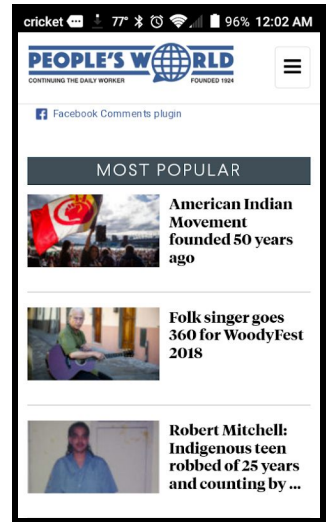


These stories were first written from late 2017-June 2018. It was while I was a freelance journalist with (*The People's World PW*). The amazing group of editors there helped flush out my voice with stories I knew needed to be read.

While at PW I was humbled to see my stories time and time again be the most clicked/read stories of the week. For most of my stories

had 1000's of hits a day for over 5 days in a row constantly. One week I was the top three stories on their website. I always said, it is the combination of a good nose for a story and the great editing team I shared which was a winning combination.

Mark is currently initiating the League of American Writers, a solid group of left leaning anti-fascist journalists with an eye towards exposing the oligarchy.



Oklahoman Mark Maxey is a Yuchi Indian, enrolled in the Muscogee Nation, and has studied radio/TV/film with an Art minor in college. He is a member of the National Writers Union, UAW Local 1981/AFL-CIO. He's worked as an administrative assistant, petroleum landman, barista, staff writer, paralegal, content producer and graphic designer. He is a lifelong grassroots activist with a passion for justice. He spent six months as a National Data Team volunteer for the Bernie Sanders for President campaign.

<http://www.peoplesworld.org/authors/mark-maxey/>

Blog: <http://www.dharmaokc.wordpress.com>

